NITYANANDA INSTITUTE • March, 1987 $2.50

Rudra

STRATEGIES FOR LIBERATION

The Nityananda Institute, *headquartered in Cambridge, Massachusetts, is a non-profit center for the practice of kundalini yoga as taught by Swami Chetanananda. It is both a place where people can come to learn about meditation and a spiritual life, and a powerful environment in which to live and practice.*

Participation is possible on many levels. There is a community of over eighty residents and two-hundred non-residents whose active pursuit of a spiritual life centers on a regular meditation practice and sustained contact with Swamiji. All are welcome at the daily kundalini yoga meditations in Cambridge following completion of the Introductory Program. The Institute also sponsors a wide variety of open programs such as the weekly Sunday program, periodic Retreat weekends; a full schedule of hatha yoga classes; and educational and cultural programs. And for information and study, a wide range of publications is available through Rudra Press, the Institute's publishing imprint.

About the Cover:

Bonnie Rieser's dynamic depiction of upward spiralling energy is a strong graphic image for the inner process.

The Nityananda Institute® logo is styled after a photograph of Nityananda, c. 1930.

MARCH, 1987 (VOL. 9, NO. 1)

RUDRA

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MARCH, 1987 (VOL. 9, NO. 1)

ABOUT THIS ISSUE

What is the real goal of a spiritual practice? Whether your perspective is formed by a traditional Western religion or an Eastern yogic approach, you will probably describe a common goal. It may be called salvation or redemption; it may be called nirvana; it may simply be called liberation. In each case, it is essentially freedom from suffering, the joy of living in the spirit of the divine.

When thinking about liberation, it is not uncommon to feel a tremendous gulf between where you are now and where you want to be. But at the Nityananda Institute we are fortunate to have specific techniques to practice daily, classical texts to read, and a teacher to guide our work and development. All of these serve to put into perspective the day-to-day effort we make to achieve our highest potential. In fact, they comprise a series of strategies, suited to every level of student, that serve us from our first day on. These strategies of liberation provide the focus for this issue of *Rudra*.

Swami Chetanananda based his Thanksgiving 1986 weekend Retreat on the subject quite specifically. Our lead article, taken from the transcripts of the program, discusses in some detail the three classical strategies known as *upayas*. Next, turning our attention to the words of Swami Rudrananda and Swami Nityananda, we find that they, too, outlined specific (and similar) strategies for spiritual growth. Rudi's teachings on kundalini yoga show how meditation and surrender bring about a total change in the chemistry of an individual. Nityananda taught how, through yoga, we can use the breath to focus inwardly and merge the gross body into the "sky of the heart." For both, union with the Supreme remains totally simple and universally accessible.

An important aspect of our spiritual evolvement is our commitment to the process, for while it is profoundly simple, it is not necessarily easy; growth requires constant attention. In "Remembering," Diane Asay discusses strategies for keeping in touch with the essence of our practice in the practical world of everyday life. And Ruth Knight writes about the special opportunities that exist when a student is in the direct presence of the teacher. "Darshan" gives a glimpse of these moments that should warm the heart of every reader, whether or not you have had the good fortune to spend time with a teacher yourself.

Continuing her series of articles on Hatha Yoga, Sharon Ward addresses the central issue of the breath as a strategy for drawing together the physical, mental, and spiritual components of a yoga practice. Rounding out the issue, we offer an array of audio cassette tapes from Swamiji's public programs and special Retreats, describing each in just enough detail, we hope, to whet your appetite.

We hope you find this *Rudra* especially nourishing.

THE RUDRA STAFF

Drawing: Shiva as Nataraja, Lord of Dance. Shiva dances in ecstasy to the eternal tunes of the cosmos. The dance itself represents the activity of Shiva as the source of the universe.

The Institute is named for **Bhagavan Nityananda** *of Ganeshpuri. An* avadhut *is a living miracle: pure consciousness embodied and aware. Timeless and eternal, the avadhut contains all teachers who went before him and all who follow – he is a direct link with the Absolute. Nityananda was an avadhut, and his grace flows in our lineage.*

Rudi *(Swami Rudrananda) first met Nityananda in 1959; the meeting changed his life completely. One of the first Americans to be recognized as a Swami, Rudi was a totally new spiritual manifestation: a fiery fusion of East and West whose only interest was the inner transformation of growth and transcendence. Well-known in his native New York during his lifetime, Rudi's teaching continues to touch us through his recorded works and through his student and successor, Swami Chetanananda.*

Swami Chetanananda *is also an American and an initiate of the Saraswati order of monks. His teaching focuses on the discovery of the transcendental in the commonplace. Although he is deeply rooted in the rich traditions of Tantrism, Swamiji speaks in the language of America. Direct and clear, his message is profoundly simple: life is nothing but the manifestation of the Divine and that Divinity lies within us all. Like Rudi before him, Chetanananda is embodied proof of the highest understanding.*

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THE UPAYAS:

Strategies for Liberation

by Swami Chetanananda

Before there is even the possibility of being a serious student, we must cultivate the qualities of devotion, honesty, and a willingness to work hard. Only then can we begin to approach the truth. Shaivism talks about three *upayas* as means of this approach, as strategies for liberation. I use the term *strategies* instead of *path* or *way* because these practices are not A-B-C guides to cause and effect, but rather your effort will guide your attention toward some very subtle phenomena. In the end, the understanding only comes from inside. To talk about a "path" or a "way" implies some certainty or the possibility of boundaries. They suggest that if you follow steps A-B-C to zed, you will actually arrive somewhere. But there is no path, and if there is a way, it is very open and indeterminate. Because, you see, if the essence of everything is one, where is there to go?

The three classical upayas of Shaivism offer the serious student a variety of strategies for pursuing a spiritual life.

Taken from portions of Swamiji's talk at the Thanksgiving Retreat, November 29 & 30, 1986.

ANAVOPAYA:
Strategy of Effort

The first level of this strategy is called *anavopaya*. It has been described as the penetration of the body, because at this level of our practice we begin to understand that we are more than a physical event. We learn that our separate existence is related to something bigger and more permanent than the body. We understand that we are nothing but condensations of creative energies, which are themselves part of a much bigger vital event.

Anavopaya is known as the strategy of effort because it is the effort we make to broaden and deepen our awareness of who and what we are. We begin by expressing our devotion. We work hard with honesty to grow and expand. We make an effort to develop self-control, to do the right things and to restrain ourselves from doing the wrong things. By controlling the breath, we cultivate our capacity for concentration and we purify our minds. And, perhaps we discover something amazing about ourselves. Thus, through activities not unlike the ordinary sequence of *ashtanga yoga*, we are prepared to practice the fivefold activities of anavopaya: *sthanakalpana*, *purana*, *varna*, *unmesa*, and *dhyana*, or meditation.

Having developed our ability to concentrate, we can focus our mind one-pointedly on any and all external objects. This is *sthanakalpana*. Now we practice drawing that object into ourselves. The experience of drawing in is called *purana*, or absorption. We experience our relationship to the other and slowly absorb that other – the big Other – into ourselves. And, as this absorption takes place, a shift within us reveals that both Other and Self are nothing but a vibration. Our experience of this vibration, of Self and Other as a creative energy, is called *varna*.

Awakening the Kundalini

It is the variety of vibrations or energies that makes us (and everything that is) a dynamic event. Tuning in to that creative energy is called *unmesa*. When we tune in to it, another shift in our awareness takes place. Unmesa means "to rise up," and as this energy rises, we find we are not static or definite. The energy of life within us, changing its frequency even as it rises, awakens us to the fact that we exist on many levels at once, that we are an evolving energy – in fact, many evolving energies. We are not a point in time and space, but a continuum.

What we call "my body" is actually an ever-changing, constantly flowing circumstance, part of the multi-dimensional, dynamic, creative expression that we are.

How can we really progress in our spiritual practice if secretly we're doing it to help resolve the issue of "What's going to happen to me?"

Unmesa is also known as the awakening of the kundalini. It is the uncoiling of the energy of Life Itself within us that leads to the *state* of *dhyana* (meditation), something very different from the techniques we practice. Our various practices fall under the classification of *pratyahara*, or concentration. Dhyana is not really something we do, but rather is an experience of the finest level of awareness – the universal, pure awareness that is the very vitality and foundation of all existence.

Thus, through concentration and practice, we cultivate the flow of energy within and develop our ability to be continuously aware of it. It requires effort, however, to become sensitive to the shifts in energy that take place and remain attuned to that energy as it changes within itself.

The Reality of Spiritual Work

Moreover, it is extremely important at this point to cultivate a certain degree of selflessness. If we always ask, "Why is this happening to me?" or "Why is that person doing this to me?" we disrupt our ability to pay attention to our work, especially in the important periods of change, when our understanding is being transformed from within.

For this reason, the process of becoming a student always begins with a period of service, with some level of interaction with a teacher, and with a community and the event there. This participation helps us develop a sensitivity to the character of events we become involved in. Most importantly, through this participation we learn not to take personally the things that happen in our lives and in the context of our study.

Periodically, as our understanding of this body and mind changes, our experience of what I call the mantra of stupidity – "What's going to happen to me?" – is very powerful. Most human beings chant this mantra constantly, which keeps us focused on the lowest level of this dynamic phenomenon that we call ourselves and our life. It keeps us always seeing things the wrong way. How can we be free of our ego to rise above selfishness if we are constantly attending to this concern? Moreover, how can we really

progress in our spiritual practice if secretly we're doing it to help resolve the issue of "What's going to happen to me?"

Doing a breathing exercise will not make you a lot of money, nor should you pursue the truth in order to alleviate the difficulties of your sex life. In the context of your service you must understand the subtle materialism that for so many of us runs through our initial search for spirituality, and you must deal with it honestly. To enter the next level of your practice, you must maturely address the question of "What's going to happen to me," and in material terms, accept the outcome and some of the realities.

One reality is simply that people seriously practicing spiritual disciplines rarely have as much time as their peers to devote to advancing their careers. If you spend an hour or two in meditation every day, and an hour or two studying texts and developing yourself as a contemplative person, it is difficult to also have a booming business life. Moreover, if you spend an hour or so in meditation most evenings, you will not have much time for the socializing that goes along with a serious business life. You can't eat heavy food, drink alcohol, or stay out late and hope to get up the next morning and go back to your practice. These are the realities you must consider.

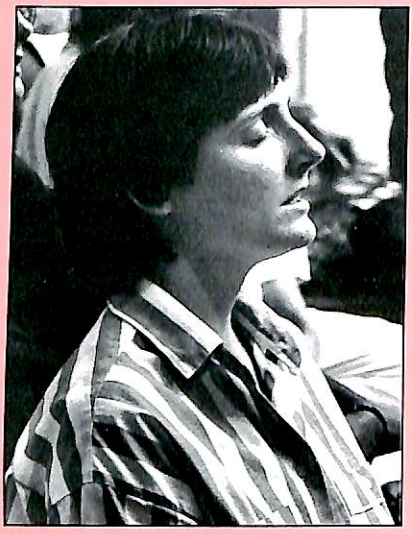
Your life may remain relatively simple. Your energy is not spent accomplishing tremendous things in the world, because you have tremendous things to accomplish within yourself. Moreover, the world is not likely to recognize these accomplishments, because in some ways the highest state exists, not just separate from or in contradiction to, but in stark contrast to the nature of the manifest universe.

Penetrating the Body

It is amazing to discover that our mind and body and life are not what they seem. On the very simplest level this body is nothing but a colony of cells, supported by and in conspiracy with four hundred billion or so independent bacteria. All of these microbes and cells are constantly interacting with each other and with the atmosphere around them in a continuous, dynamic material event. We look at this event every morning in the mirror – we check it out, bang on it, and feel it. It complains if we don't treat it right. But what we call "my body" is actually an ever-changing, constantly flowing circumstance, part of the multidimensional, dynamic, creative expression that we are. Most of the profound thoughts and feelings we have are, quite honestly, nothing more than one group of cells talking to another and saying, "Hey, I'm hungry – would you pass the protein," or "Pass the carbohydrates," or (if they catch certain chemicals in the wind) "I think it's time to reproduce," or, "My God, I think I'm in love!"

We may talk about it in a light way, but it is a wonderful thing to be a human being, to be nothing more than the vital expression of the highest creative energy. Our tendency to identify with the lowest level of this dynamic event, however, and consequently to misunderstand it, causes us to experience a great deal of pain. Anavopaya is the effort we make to resolve that misunderstanding.

ANAVOPAYA



Anavopaya is known as the strategy of effort because it is the effort we make to broaden and deepen our awareness of who and what we are.

Your energy is not spent accomplishing tremendous things in the world, because you have tremendous things to accomplish within yourself.

SHAKTOPAYA:
Strategy of the Energy

Through the penetration of the body in anavopaya we recognize that we are more than flesh and blood; we make a conscious effort to absorb the other into ourselves and with a totally internalized mind we arrive at the initiation point for shaktopaya, the strategy of the energy, or the penetration of the Self. In shaktopaya, the awakening of the creative energy of Life Itself within us (unmesa) puts us in touch with the various levels or wheels of crystallized energy that we are, in the form of chakras. And through this awakening we begin to recognize the fundamental core vibration inside us all the time. No longer caught up in our thoughts, feelings and perceptions, we are established as a dynamic event. Even in the context of this dynamic, however, we still feel changes in vibration and frequency. We may walk into a room, understanding ourselves to be a dynamic event and tuned into it, and yet feel as though we've walked into a brick wall. We are still subject to the various conditions of change, to the experiences of apparent opening and closing, of flow and crystallization, of stopping and starting, of up and down. In other words, we experience movement in time and space.

Following the Flow

The strategy of shaktopaya is to examine the core energies within the chakras and recognize that the foundation of that dynamic event we've discovered our Self to be is the ground

continued on page 16

EFFORT, SHAKTI, AND THE SKY OF THE HEART

Quotes from
the writings of Rudi and Nityananda
about the process of
spiritual growth.

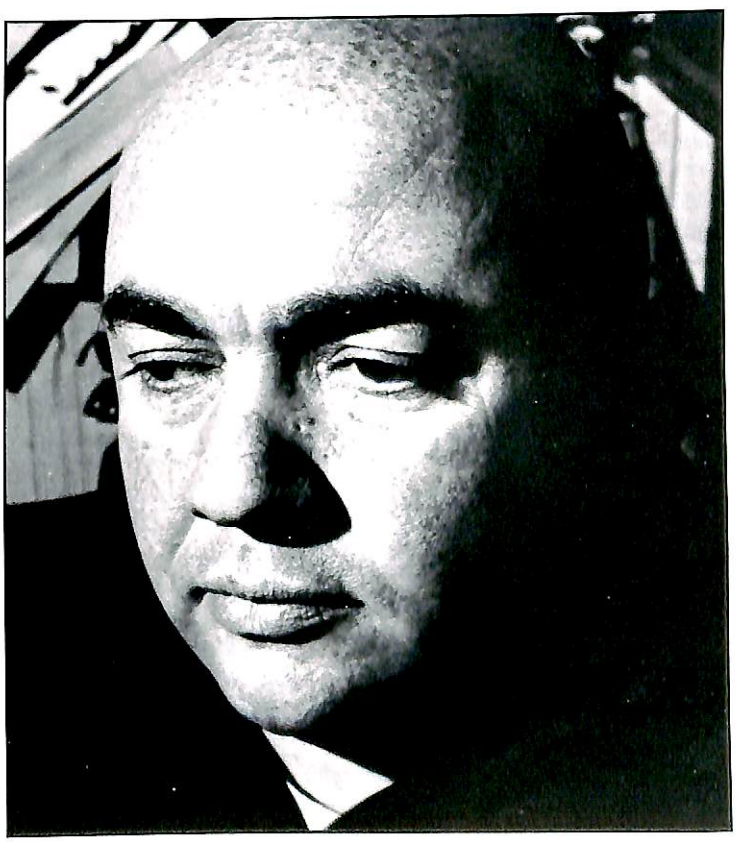
RUDI

The aim of spiritual or religious work or philosophy is growth. As in nature, the conditions must be understood in order for this growth to be brought about. All the deep ideas and work done are of no value unless they produce the end product, evolvement.

* * *

To attain realization is to refuse to accept until the ultimate realization is reached. The inability to endure and sustain a wish is the great enemy of a human being. We always talk peace and make war. We talk enlightenment but we cannot overcome our tensions to allow that enlightenment to assert itself. Time, time, time. It takes time and patience and consciousness to watch the changing chemistry.

Rudi excerpts from *Spiritual Cannibalism*, by Swami Rudrananda (Rudi), The Overlook Press, Woodstock, New York, 1978. Reprinted with permission.



The kundalini energy gradually rising to the head over a period of time becomes stronger and stronger and eventually brings enlightenment.

Everything in the universe is energy or a manifestation of energy, and the purpose of spiritual work is to become one with that flow of higher creative energy coming from God through the cosmos.

* * *

Man is God. The thing that separates the two is what we work to surrender: the physical aspect. Nothing less than total evolvement can be the aim, or the fight is lost. The battle is too difficult to allow for less. The inner goal must be complete happiness. The daily work of overcoming should become joyful and understandable. It is not possible to drag through your days and reach this lofty goal. Only by constant increase in depth and intensity can the inner strength grow. As the ability to work grows, so does the inner capacity.

* * *

In life, we see differences; in spirituality we see the oneness of everything; in Time and Space we *are* the oneness. The oneness of everything exists only in a particular form which expresses the nothingness of everything. It is the tube that carries energy to all plants and animals. This flow of creation comes into each plant and bush, tree and vegetable. We pick hundreds of tomatoes off a plant and the life flow coming through the stem will endlessly give creation. The type of vegetable only has to do with the seed; that which feeds it and allows it to become is the same energy that flows into all matter.

The key to fulfilling your potential lies with developing the soul under proper conditions. The seed of the soul can only grow in its native soil. The soil is that which exists on the second dimension, or within the spiritual man. Such growth is accomplished by the complete surrender of the physical self while doing spiritual exercises. When the soul grows to the point of bearing, it becomes a continual process.

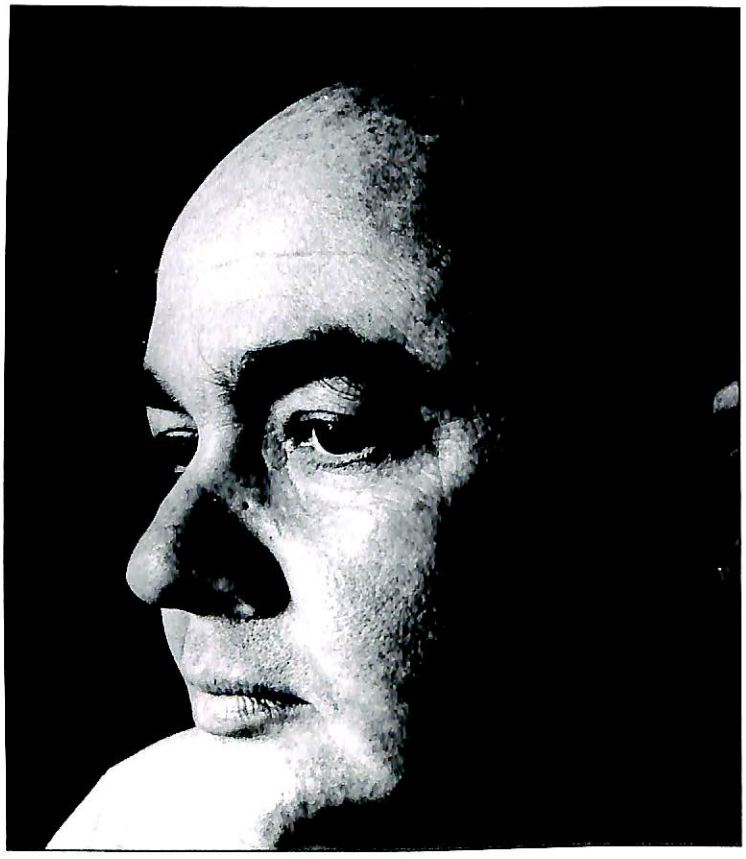
* * *

There is a very simple exercise for this. You can work either in a group or by yourself to quiet the mind and emotions. This is done by using a point of contact. You focus on your teacher or an object as you open to your inner self. This gives you support until your muscles are strong enough to draw energy directly from the atmosphere.

* * *

The person who undertakes these exercises must believe in God, or in a higher power, or in a great potential within himself. This is necessary because the goal of the exercise is surrender, the removal of all blocks, to allow the higher force to begin the process of destroying the ego, the physical, lower force within us.

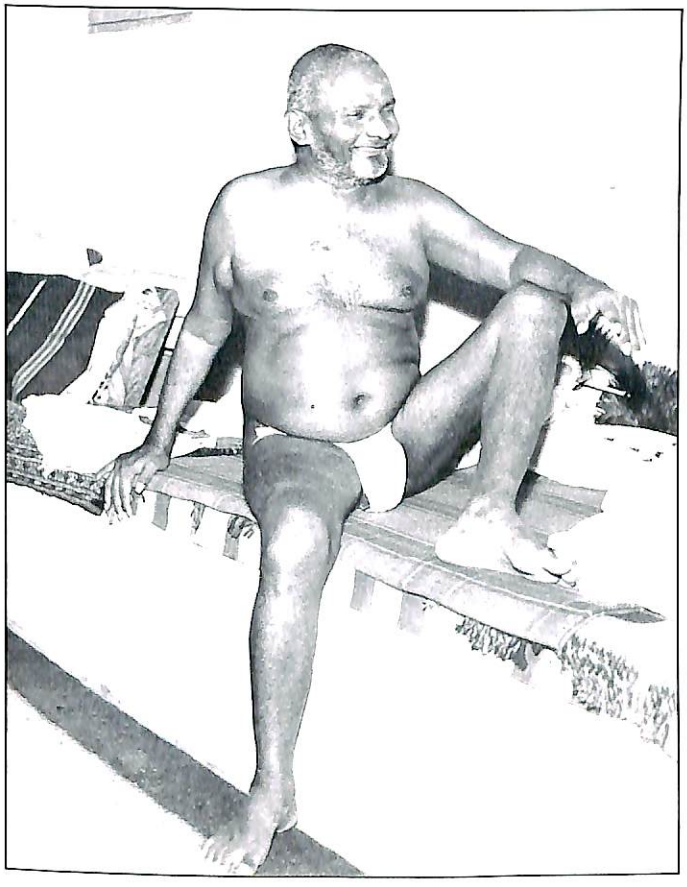
The first step involves using an object or a teacher, sitting before either in a relaxed manner. You must find within yourself the deep, sincere need to grow. You must bring the wish deep within your chest area and ask deeply as if the voiced wish were emanating from your heart, for help to surrender. This wish must be silently repeated several times until there is a sensation of an opening, like the opening of a flower.

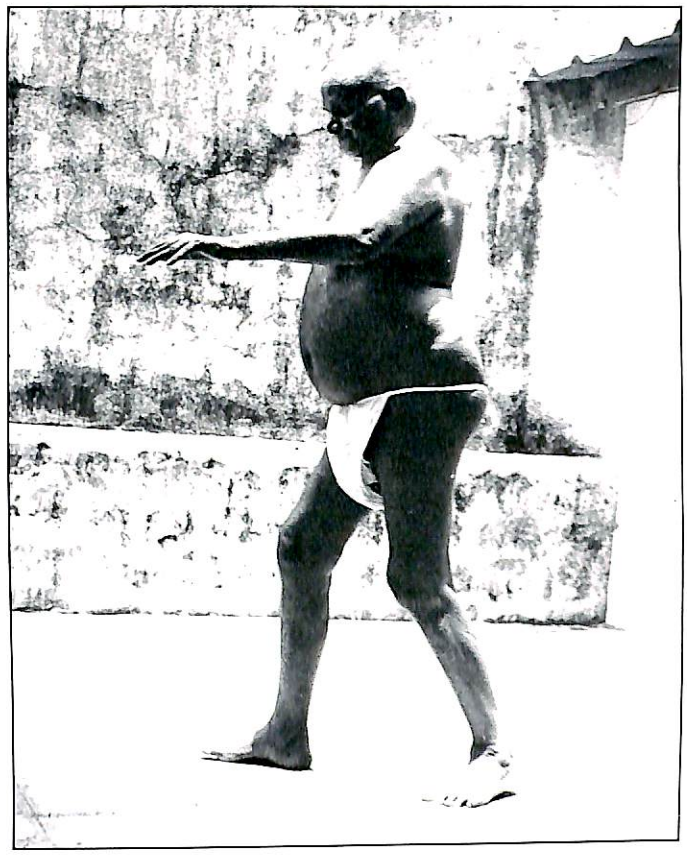


NITYANANDA

Sutra 11

If you have come to buy milk, why ask the price of the cow?
If you seek the Self, why be concerned about the body?
One who has attained the Self is in the body
but is not attached to it,
like the dry kernel in the coconut.
When the rope is burnt to ashes, it cannot be used for tying.
No man can harm another.
Each does it to himself with his own thinking.
A boatman is needed to push the barge across the river,
a guru is needed for initiation.
Once the opposite bank is reached,
the boatman's help is not needed.
How is the boat in the water?
So is the Atman in the body.
If your feet are muddy, you will look for water to wash it off.
But if you are afraid to touch the water,
the mud cannot be removed.
One hand alone makes no sound;
when both hands come together, there is sound-energy.
Your fingers are not the same size, yet when scooping,
they become one.
When there is experience, it is One.
All holy men and perfect ones are alike.
All water in the well is the same,
there are not two kinds of water in the same well.
Just so the life-force (shakti, kundalini)
is the same in all creatures,
mobile and immobile.
The sun and moon also are the same life-force.





from Sutra 42

The search for truth requires subtle discrimination.
The subtle is merged in the gross.
The seat of discrimination is in the sky of the heart.
When the kundalini is raised to the heart-space in the head,
then the breath is single,
the universe is in one's Self.
All is in the Atman;
creation, dissolution – all forms, all events –
are seen in One.
To see separateness is hell; to see unity is liberation.
Absolute love and devotion are liberation.
Complete peace, endless peace, is the goal –
Yogananda, Paramananda.
The ocean is greater than all the rivers.
The ocean has no limits.

Sutra 24

To bring your Shakti (energy) under control is samadhi.
Samadhi is the upward breath, the God within.
When the upward breath is established,
all of the universe is inside you.
The upward breath is the same in all creatures.
The raja yogi is at one with the infinite movement,
whether sitting, talking, standing, or walking.
Raja yoga is like climbing to the roof of a building
and looking around below. Raja yoga is the highest yoga.
When intellect and wisdom are united, this is raja yoga.
It is complete peace, formless and without qualities.
Bliss has no qualities;
the state without qualities is known as jivanmukti.
Self-realization.

Nityananda excerpts from *Nitya Sutras: The Revelations of Nityananda from the Chidakash Gita*, by M.U. Hatengdi and Swami Chetanananda, Rudra Press, Cambridge, Mass., 1985. Reprinted with permission.

REMEMBERING...

by Diane Asay

"Everywhere
I look, I see the
face of God."

I was about nine when I first learned about tying a ribbon on my finger to remember something. It was a great boon. A trick to play on myself. One day I tied a little red ribbon on my middle finger, left hand – and to my surprise I remembered to give the teacher my mother's message. I left the ribbon on my finger to remember to tell my mother the teacher's reply. I added a blue ribbon the next day – the red one now meant bring my lunch, the blue one was a cue for a test question.

I was in heaven. It worked. Within two weeks I had every color ribbon, coded by subject. I had a little index: red was conversations, blue was for tough subjects, yellow was stuff to tell my best friend, and so on. A month later, fingers and wrists be-ribboned, I gave it up, completely confused. In this process, however, I had discovered the joys of the "to do" list. My little color code index became the depository for all the things I had to remember. Safely stored, they could all be forgotten. It's only taken me 30 years to remember to look at the list!

Remembering is an important part of our spiritual practice. Knowing how easy it is to forget or become confused in the midst of the many activities and layers of experience each day, how do we keep ourselves focused on our primary, spiritual motivation? How do we move from distractibility to total groundedness in the Self?

When I first met Swamiji, I lived 2000 miles away from him; my primary practice consisted of remembering the several moments of interaction I had had with him. Just remembering those moments opened my heart. Once open, my heart led me deeper into myself. I had a picture of him which also triggered this process. When the moments and the picture diminished in effect, I knew it was time to visit. The new experiences became triggers for continued practice.

I have always used the meditation techniques and breathing exercises I have been taught. There is no question as to their importance. But remembering those interactions with Swamiji, those pure experiences of Self, infuses my meditation with their power. The chemistry of my relationship with him is thus transformed into the fuel for my growth. And as my understanding grows, the moments of remembrance spring from my own, inner experience of Self. In this way the process continually leads me into itself.

In the last year, Swamiji has taught several classes on Kashmir Shaivism and the *Shiva Sutras* in which he explained the three upayas as strategies of spiritual practice. Anavopaya refers to those exercises and outward disciplines which help us gain control of and direct our energy toward growth. Those are the strategies requiring effort. They're like the ribbons and lists, the efforts I make to remember. Shaktopaya, he said, is effortless remembrance. That is like the attitude in me that, after 30 years of trying, finally calls me to look at the lists.

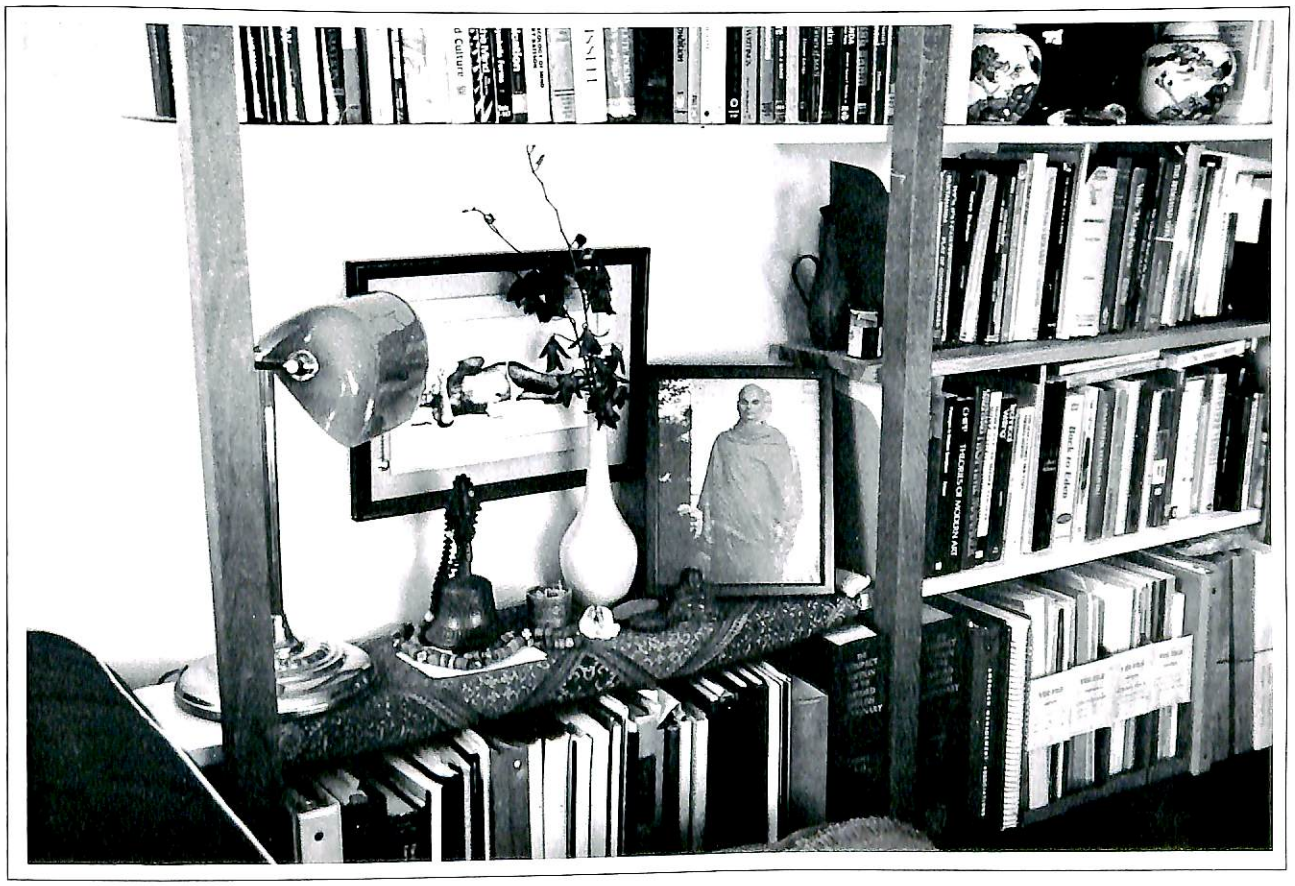
Remembrance. The word is a bit romantic, isn't it? But that nostalgic or emotional quality isn't exactly what is meant, though we do carry on a romance with our Self; we catch the whiff of Self and become immersed in its perfume. Still, this remembrance, I think, is not an emotional state but rather an observational one, not an activity we do but an awareness that permeates us. It allows us to pick up where we left off and keep going. The structure of the Self, the nature of the energy, reveals itself to us as we observe.

Thus, our effort to remember who we are penetrates the body; and our identification with physical reality dissolves into the experience of its source, the flow of creative energy. By continually reminding ourselves of that creative essence that we are, remembrance eventually permeates our awareness. Our effort to remember becomes a surrender to the creative vitality of Life Itself.

There are many outward ways to help us remember. Altars create a special reminder, calling us to our inner work. A bell rings a wave of energy that carries us into a peaceful state. A flower demonstrates the natural process of unfolding that proceeds within us, and its fragrance, or the fragrance of incense, awakens our memory of the perfume of the Self. A candle flame can be a focus for concentration or a reminder of the light that flows within us. Pictures of our teachers bring us quickly into contact with their energy and love.

Creating a special place in your home that honors the process of unfolding in which you are engaged helps to focus your attention. When you wake up in the morning or when you come home after a long day, that special place will quickly remind you of your primary purpose. This place can take many forms. It can be an altar, a corner or wall for favorite photographs or art, a table with fresh flowers every day. If this special place requires daily maintenance, so much the better. As you attend to the outward place daily, attention to the inward place can also become a daily event.

Each of us finds a different way and many ways to stay close to our essence. We may wear special jewelry or a mala (traditional reminder of the teacher), or a favorite color may keep us in touch through a busy day. My carpenter brother has a darshan card in the unused ashtray of his truck. There in the midst of the tools and clutter is his teacher's face. That's what we want to do, mix it in with all the distracting activities, so that even our distractions lead us to the center. So that wherever we look, whatever we do, we are reminded of who we are. And as we remember over and over and over and over, remembrance becomes a state of being itself, until finally there is only the experience of the infinite being that we are. ■



Flowers, incense, favorite photographs, or art can become visual reminders of our inner work.

DARSHAN:
Being with the Teacher

by
Ruth Knight

Of all the events that have shaped your life to date, which have had the most profound impact on you? For me, it is the moments I have spent with my teacher, Swami Chetanananda. The time that we spend with our teacher is called *darshan* and that is what I'd like to address.

Classically, darshan is defined as "viewing" or "seeing." The student views the teacher and the teacher sees the student. To talk about a weekend Retreat such as this is to talk about darshan, because darshan is the field upon which all of the experiences of this weekend will unfold.

We begin our Retreat programs with the opportunity to individually greet Swamiji in the darshan line, offering a gift of flowers, fruits, or sweets. Our offering expresses certain feelings: gratitude for what we have received from Swamiji, and willingness to receive what lies in store for us in the moment. In return, Swamiji gives us *prasad,* a gift of food (usually a sweet) blessed by the teacher and symbolic of his giving of the sweetness of himself.

The moments of meeting between student and teacher are special moments pregnant with potential.

Although I am speaking of darshan within the context of weekend Retreats and of experiences with our physical teacher, we are also in darshan with the inner Teacher, the Self, continually. It's just that we don't usually notice this until we divert our attention to that inner state. When we turn our gaze inward, we become aware of the presence of the Teacher. The subtle infusion of understanding that happens then is no

From a talk given at the Thanksgiving Retreat, November, 1986.

different than what happens when we sit with our physical teacher.

It is said that simply to sit in the presence of a teacher brings great benefit, and judging from stories about Nityananda and from our own experiences with Swamiji, that is true. The concentration and refinement of the energy of the teacher is such that it penetrates and elevates us without much effort on our part. But this is just the tip of the iceberg; to sit with our teacher is one thing, to really "see" the teacher is a conscious act that requires some effort. It is this deep inner darshan that we connect to in the presence of our physical teacher. The actual process, the ritual, of darshan serves to remind us of that which is always there. We simply *forget* until we focus our attention on that inner state.

Darshan, then, becomes our classroom. We have a teacher and a structure for learning. It is not a rigid, academic structure, but one that follows the logic of life and love, providing us with many opportunities to learn important lessons. I'd like to relate to you some experiences I have had that illustrate three important lessons.

First, darshan provides an opportunity to learn the illusory nature of separateness. When I first started studying with Swamiji, I was very shy. I remember the first time I stood in the darshan line at a Retreat, flowers clutched in a sweaty hand, my mind frozen with these thoughts: "What am I going to say when I get up there?" "What is he going to say?" "What will happen?" Of course the line got shorter and shorter, and finally it was my turn. I must have walked up, but I don't remember handing Swamiji my flowers or exchanging any words with him. The only thing I *do* remember is the look that was exchanged between us, and how in that moment all my feelings of shyness and awkwardness vanished. I became aware of a very sweet feeling that was completely simple. To my astonishment, I realized those feelings of shyness were without substance. And it became clear that I wasn't really the shy person I had thought I was. This showed me that such notions are not based in reality; rather, they are filters through which the mind sifts its experiences.

The second lesson is that darshan is a moment of great potential. I am aware that every part of me, my chemistry, my past, all thoughts and plans, every part, is carried forward to the present, and this present moment is filled with great potential for change. You can almost hold that potential in your hand. You can feel it, you sense that in that moment, if you're truly open and willing, something deep can affect you; you can change.

Finally, the attitude you bring when approaching the teacher in darshan determines what you will take away. Openness is one of the most important things. Approaching without some predefined notion of what is expected or wanted is key to being able to recognize something great when it's given. You never know what you're going to get. Sometimes you will hear easy things that make you feel wonderful, and you'll walk away on a cloud. At other times you will hear things that may be hard to take, things you would just as soon not hear at all.

To illustrate this second situation, I recall another time that I was waiting in the darshan line; this was several years ago, and I was going through what I thought was a difficult time. I was hoping Swamiji would say something soothing to me, like "Things will be better dear, chin up, keep going," and so on, but surprise! He took one look at me with that x-ray vision, and what he basically told me was to get off my butt and get to work. The force of that message shocked me; I didn't expect it at all. I must have gasped audibly, my heart stopped and I couldn't say anything, my mouth wouldn't work. I walked back to my cushion and thought, "Well, what do I do now?" Tears started rolling down, and then I realized there was nothing to do but get going and work through my "difficulty" rather than try to find a way around it.

There are two ways to look at this kind of situation: it can be an excuse for standing still, or it can be the fuel for your continued growth. We decide by the attitude we bring.

That's why I feel darshan is so much a moment of potential. That moment is like the midpoint in a pendulum's swing. Our choice causes the pendulum to swing forward or backward. It's not so hard in the moment of choice to allow the forward momentum to continue. It takes a light approach and a sense of humor to put whatever you have to hear in a positive perspective so you can make the forward decision. If there is a serious side to this moment, it's because you realize the impact of your choice and you want it to influence the direction of your growth positively.

One final point I'd like to make on the subject of attitude is the importance of feeling gratitude for the opportunity in front of us. In a sense, we who live with Swamiji are so familiar with our good fortune, so comfortable, that talking about gratitude in a fresh way is difficult. That we even have such a teacher as Swamiji, and moreover that we have such access to him, is not at all common. It is an incredible stroke of fortune and grace.

In summary, darshan occurs whenever we are in our teacher's presence. This broad definition encompasses all situations from our class, to Retreats, to the quiet time spent with our inner Teacher. These moments of contact with the teacher contain a myriad of opportunities for growth. With practice we learn to extend our recognition that what happens in the moments of darshan with our physical teacher is happening throughout all our days. We learn to live in the state of unity that we taste in darshan. ■

H · A · T · H · A Y · O · G · A

THE BREATH

by Sharon M. Ward

Are you breathing?

"Yes, of course," you answer. But how often do you think about breathing? Are you aware of the flow of your breath? Hatha yoga practice focuses on breath awareness: we feel the breath; we coordinate breathing with physical movement; we strive to unify the movements of the body, breath, and mind. Breathing is not new to us. We have inhaled and exhaled air from the day we were born, and we will continue to do so until death. According to the *Hatha Yoga Pradipika*, death is the passing out of the breathing air.

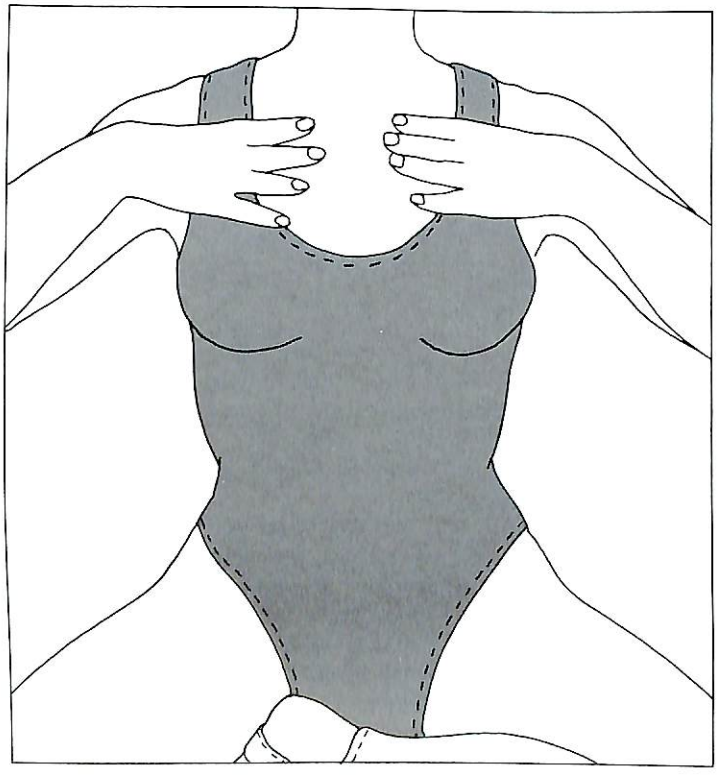
We breathe 21,600 times per day. Many of those breaths are hurried and irregular. Many times, when we are suffering from stress or from an illness or disease, the muscles involved in breathing contract and stay contracted. This is particularly true if we are frightened or injured –uhhhhhhhh! – we take an abrupt breath, the diaphragm locks, and we can then only breathe high up into the chest. Hatha yoga can help us to train our breath which can, in turn, lead to optimal health and well-being on many levels.

Take a long, full breath. Notice whether the chest expands; notice whether the abdomen or the back expand. Inhale while bringing the arms up over your head, exhale them down. Focus your mind to be attentive to the inhalation and the exhalation. The arms and the breath should move in unison. Breathe consciously.

There is a natural relationship between movement and breathing. When the body bends forward, we breathe out; when we extend backwards, we breathe in. When we twist, we breathe out; when we untwist, we breathe in. When we contract, we breathe out; when we expand, we breathe in.

Deep, full inhalations expand the chest and move the diaphragm downward. Full exhalations contract the abdomen and ribs, and the diaphragm ascends. We learn to tone and control the physical muscles used in breathing.

There are three sections of our bodies that we can breathe into: we can breathe into the clavicle (collarbone) area, we can breathe into the chest, and we can breathe into the abdomen. Let's sit and experience the three ways to breathe.



Sit on the floor in a comfortable, cross-legged position. Sit up tall. Feel a lengthening through your spine. Let your shoulders draw back so as to gently open your chest. Let your chin raise slightly.

Place your hands along your clavicles. Close your eyes and breathe only into the uppermost part of your chest. Breathe way up high. Notice the shallowness of breath. Become aware of how your body feels. Become aware of your mental state.

Bring your hands down along each side of your rib cage so that your fingers barely interlace at the sternum (breastbone). When you inhale, your fingers should come apart as the ribs expand to accommodate the air. Notice how breathing in this manner affects your body. Notice how it affects your mind.

Bring your hands down about the level of the navel. Place the heels of your hands to the outside of your body, while the fingertips meet at the navel. Don't force your stomach muscles to expand. Rather, inhale, feel the air coming down, and feel the hands gently rise and fall with the breath. Notice how your body feels. Notice your mental state.

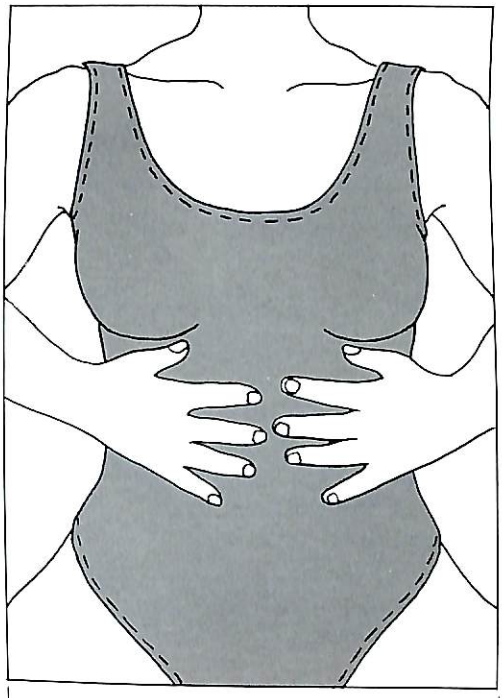
In general, clavicular breathing does not bring our bodies the oxygen they need to function optimally. Also, it

tends to cause the mind to be flighty. Chest breathing is better; more air is allowed in and there is some steadiness. Allowing the breath to sink into the abdomen grounds us and brings lots of oxygen to the system.

Now let's put the three breaths together; this is the full yoga breath. First completely exhale. Breathe fully into the chest, relax the abdomen to allow the breath to fill the lowest part of the lungs. This causes the abdomen to expand. Next, continue inhaling so that the chest fills with air and the rib cage expands. Breathe fully until the breath naturally stops. Don't inhale to the point where the shoulders must come up due to the force of the air. The clavicles may rise slightly, not dramatically. Note that filling yourself with air until you are ready to explode brings tension into the system, not relaxation. Take a full, relaxed breath. When you exhale, contract the abdomen and then the rib cage to help push all of the air out. Try this for five or six breaths.

Once you have learned to breathe using the full yoga breath, focus on the point where you have inhaled until the breath naturally stops. There is a pause between the end of the inhale and the beginning of the exhale. It is subtle and it is brief. At the end of the exhale there is again a natural pause. Try to become aware of those pauses and extend them for a second or two, not for long. Inhale, pause, exhale, pause, inhale.

A couple things to remember are that yogic breathing is not a contest to see how much air we can put into our lungs.



Don't breathe until you explode; you'll need to exhale with a gasp to get the air out quickly. You aren't running a race, there's no demand for intense oxygen like there is when we perform strenuous physical exercise. When we sit and relax, the demand for oxygen is lowered. There's no need to huff and puff.

Notice the still point between the inbreath and the outbreath. At that still point, begin to get a glimpse of that deeper part of yourself, that part that does the seeing and feeling and hearing and thinking. The pause quiets the system enough to begin to get a sense of that place deep inside, which we seldom take the time to contact.

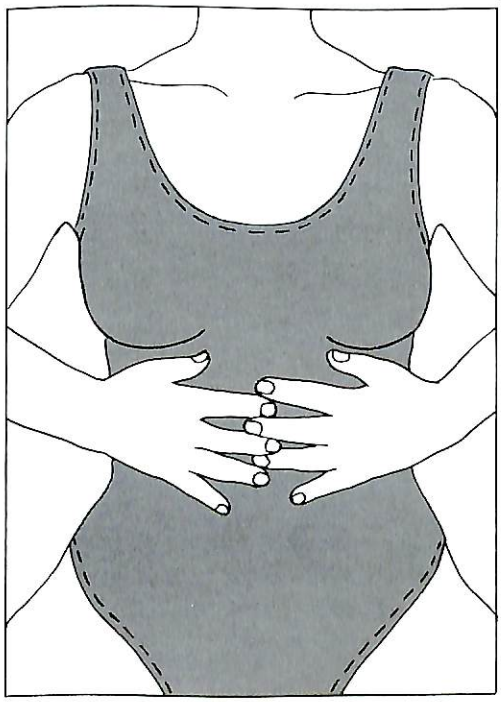
The breath has an amazingly powerful capacity to raise our consciousness. Think about "suspending" the breath rather than "holding" it. Suspension indicates that you've reached your full point, a natural pause occurs and the breath comes out. If you hold the breath forcefully or for too long, it bursts out. Rather, it should flow out. Also, as you inhale, don't take in so much air that the stomach changes tone. There should be no change. No air should sneak out. If a burst of air sneaks out at the beginning of your exhale, you have taken in too much air. If you yawn, breathe faster, you need the oxygen.

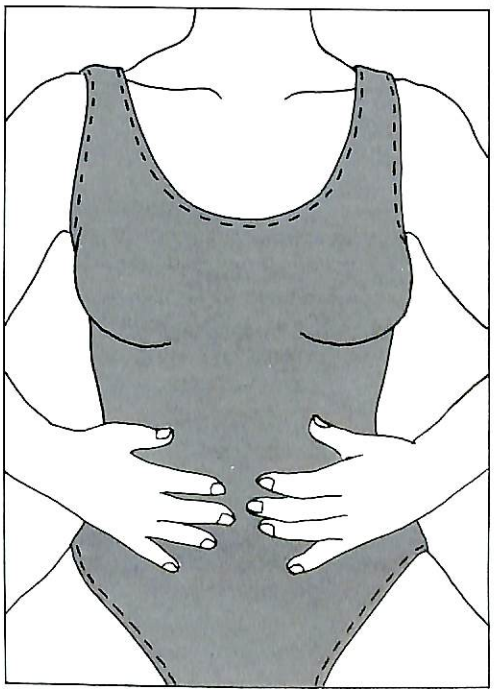
Smoothness and relaxation are the keys, not volume. Think control, not explosion. Think consciousness and awareness. When we begin to focus on those pauses, we start to bring the breath from automatic control to manual control. Ordinarily, without thinking about it, the breath will come out, and it will come in again. As we begin to focus on the pause, and maybe prolong it for a second, we begin to take the breath under our conscious control. This is what *pranayama* is about: using the breath as a conscious tool to get a glimpse of something very deep inside of us.

Someone who is adept at hatha yoga practice will exhale twice as long as they inhale. This is manual control. They control the breath. There are two reason for a prolonged exhale. One is physical, the other is spiritual. The physical reason is that as we slowly exhale, with control, we release as much carbon dioxide as we can. All the little air sacs become free so that when we inhale again, lots of air can fill the sacs and we can maximally oxygenate the blood.

The spiritual reason to prolong the exhale has to do with the natural pulsation within our system. Not only does our breath inhale and exhale, but our whole mechanism pulsates. It expands and contracts. The cerebrospinal fluid expands subtly and contracts. With the breath, as we inhale, the subtle body contracts, when we exhale it expands. We try to prolong that expansion.

Relax, lengthen your spine, bring your shoulders back and tilt your chin upwards. Breathe consciously. Feel the expansion and the release of constrictions. As you practice this full yoga breathing, feel the potential for the union of body, mind, and spirit. Enjoy the peace and sense of total well-being it brings. ■





from page 6

upon which all experience manifests, existing beyond time and space. We understand that the event we are exists as a continuum, more related to consciousness itself than to any form the energy might take.

At first, in feeling this flow of energy, you may feel different in small ways – more alive. You feel a flow within yourself and in others, and you flow more easily in the world. It brings out something beautiful in other people; you can take it anyplace and watch it work its magic over and over again. Then one day you follow that flow until you are so deeply absorbed within yourself that there is no longer any flow at all. Suddenly, you *are* the flow. Only now it is simply a pulsation. The beautiful "something" that seemed to flow in and out is actually there all the time, vibrating.

You understand that the notion of a flow is simply your limited understanding; all along you were bobbing in and out of an ocean of something amazing. And the more you immerse yourself in this amazing "something," the more aware of it you become. You sit in meditation, the flow begins to happen, and soon the faces disappear – there is no longer your face and mine, but only one face.

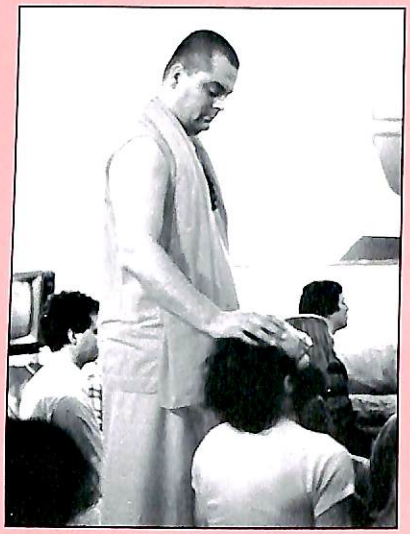
Penetrating the Self

This is shaktopaya, the awareness of the one, vital, dynamic reality. The thrust of our activity has changed. We are no longer individuals making an effort to absorb something or to participate in different dynamic events. The flow we imagined is really a current in the ocean, and the current and the ocean are one. Our individual life is nothing but a current in that ocean; inside and outside are the same.

This is what we begin to understand in shaktopaya, as we turn within to become aware of and participate in the simple, pure, totally universal, dynamic vitality of Life Itself. If the whole universe is only one thing, one Self, then how can you worry about "What's going to happen to me?"

In shaktopaya our sense of individuality dissolves into the flow of creative energy. We become aware of ourselves as intimately connected to and totally participating in the vitality of life at the highest level. We understand that we are not a point in time and space, but a wave. And this is not bad news. In shaktopaya, as we become aware of the dynamic pulsation of Life Itself within us, we understand its universal implications.

SHAKTOPAYA



Then one day you follow that flow until you are so deeply absorbed within yourself that there is no longer any flow at all. Suddenly, you are the flow. Only now it is simply a pulsation. This is shaktopaya, the awareness of the one, vital, dynamic reality.

We become attuned to the resonance of Life Itself from within us and live from that resonance; our awareness is connected to it continuously. Our worries, cares, ambitions, even our efforts, dissolve in the awareness of our Self as multidimensional and dynamic, as an expression of the highest power of Life. The sense of purpose that drives us is dissipated, because if there is only one highest reality then we have no purpose beyond the joyous articulation of its creative content. The intuitive contact with this reality of our Self as completely not-different and not-separate from God, completely and intimately connected to the highest reality, completely permeated with the same abundance that forms all of life – this vision brings us security, gives us inner peace, puts us in touch with the power of Life Itself within us and enables us to experience total well-being, the only quality of that power. It *is* perfection. It *is* complete. It *is* whole. It is never anything different, ever. It *is* our body, it *is* our mind, it *is* our individual spirit.

SHAMBAVOPAYA:
The Power & Fullness of Life Itself

In shaktopaya we followed the energy to experience what is called the penetration of the Self; to understand and have an intuitive vision of the highest reality of the Self. That experience of our Self as more than this body and more than this movement in time and space, our experience of Self as total fullness, is called shambavopaya. It is not a strategy, but a powerful experience.

In the past I imagined the experience of this highest reality to be like the night-time sky – vast, open space, very subtle and ethereal, a kind of void or emptiness. Imagine my surprise one day to follow the energy and arrive at a state of the most tremendous, completely intense, infinitely full and potent power of Life Itself. It's like grabbing hold of a zillion volt nuclear reactor.

The fundamental core of our existence is not a void, but completely full, as it must be. Understand that if there is only one thing, then there is no time and space. There is only infinite fullness, an awareness that is infinitely vital, powerful, and abundant. This is shambavopaya, the experience of infinite potency, vibrating with its own vitality.

A State of Total Well-Being

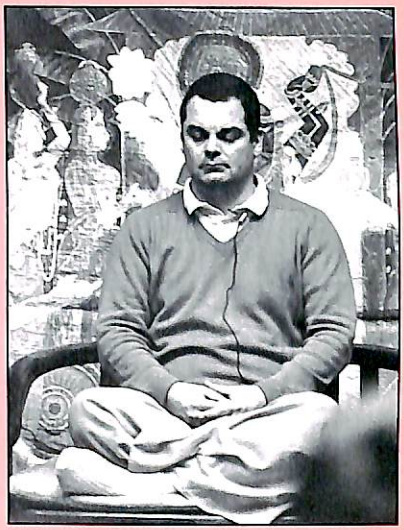
To experience yourself as a dynamic event and to experience the unity of your body, mind, and individuated spirit completely connected to and participating in the highest level of Life Itself, you must be as free as possible from selfish tendencies. Here again, when the subtle shift takes place in the mind, when the energy changes, when this dynamic power becomes aroused inside us to reveal the flimsiness of our notions of individuality, we cannot be wondering, "What's going to happen to me?" We must be able to pay attention to what's going on deeply within us. We must surrender our contracted awareness, drop our defenses, and study the dynamic circumstances unfolding within and around us. There is no place for self-criticism and recrimination. Understand this very well. Abhinavagupta, a great master in this tradition, has said of all three of the upayas that no matter which level you experience, doubt has the capacity to poison it all.

We Are Multi-Dimensional

In the context of our pursuit of truth, again and again we will be confronted by our responsibility for the form of our lives, and be required to change what we can and accept what we must. This is part of the whole process of allowing the finest level of creative energy to come into being in the field of our everyday differentiated existence. To have insight into the highest level of reality, to have contact with it on a daily basis, in no way alters the reality of our physical existence. Rather, we begin to recognize that we really are a multi-dimensional event. And this multi-dimensionality is a part of a dynamic unity. There is no separation – we don't go from one level to another level – and all levels exist at the same place at the same time. It is an articulation of the infinity that is the very nature of our innermost Self. There is a reciprocal, balanced relationship between the highest level of Self-awareness and the lowest level of our physical existence.

Living from that highest state of total well-being doesn't alter the fact that we have a body and that we must live in this world with all of its possibilities and limitations. But having this awareness of our inner Self requires that both ends of the spectrum of our existence be in balance. It requires that we maintain our physical life in balance with our inner Self and that we cultivate the reciprocal relationship between them. All aspects of the manifestation of our existence are expressions of the highest level of creative energy and are to be valued and respected. But, at the same time, we keep our attention inside; we look to that highest level every day. Then our lives are no longer just a search for the resolution of problems and limitations. To have the experience of this highest inner Self is to be free from problems, to be liberated from limitations. Fundamentally we live our lives in peace, full of curiosity and enthusiasm. We live a multi-dimensional existence, from the vital and dynamic non-manifest to the ever-changing manifest world, and we are in harmony and balance with all of it at the same time.

SHAMBAVOPAYA



The fundamental core of our existence is not a void, but completely full, as it must be. Understand that if there is only one thing, then there is no time and space. There is only infinite fullness, an awareness that is infinitely vital, powerful, and abundant. This is shambavopaya, the vision of infinite potency, vibrating with its own vitality.

Proclaiming Your Studentship

The upayas are not a set of steps, like a recipe, a rule book, or a manual for your home computer. Rather, they are activities that help you appreciate the dynamic circumstance that you are by guiding your attention to the different points where the frequency of the energy changes. When these energies begin to awaken and shake off their crystallization, when the various tensions you're composed of begin to break down, no amount of practice can prepare you for the extraordinary experiences that will take place. Your practice serves as your rudder to navigate the remarkable, multi-dimensional experiences you encounter as this total event unfolds.

To understand and practice these upayas seriously, and to bring the awareness of your practice into your ordinary life, will demonstrate the truth about the nature of your Self, and proclaim to you the validity of your studentship. This proclamation is what arouses the inner Teacher to begin to reveal Her own nature, because it can only come from inside. Only when you cultivate that understanding within yourself and act from it every day, everywhere, does that Self within you, free from any doubt, any resistance, or any misunderstanding, begin to unfold the full reality and potentiality of its indeterminate nature to our body, our mind, and our senses. And the wonder that we are filled with as our innermost heart slowly unfolds and reveals its extraordinary content is the wonder of Life Itself. It is fantastic. ■

TALKS AND DIALOGUES with SWAMI CHETANANANDA

on Cassette

Remembering the words of the teacher is something students in any subject try to do to absorb the content of the teaching and make it their own. We all know what it's like to madly scribble notes during a college lecture, or to borrow someone else's notes when we've missed class, in an attempt to recapture the experience even partially. That's why we blessed the invention of the portable cassette recorder: it allowed us to capture every word and to go back to the source at will, without the filter of our own faulty memory or the interpretation of a third party.

A verbatim record of our spiritual teacher's words is even more valuable. The Institute is fortunate to have a large and growing collection of tapes of the teachings of Swami Chetanananda. Swamiji is regularly recorded during Sunday morning public programs in Cambridge, at all our weekend Retreats, when he speaks at the end of a kundalini yoga class, and when he gives a series of seminars on a particular text. For years, these tapes have been a rich resource for *Rudra* and other publications. Now, many of these tapes are available for purchase through Rudra Press. They provide an invaluable link to the current topics, insights, philosophy, and advice of our teacher.

RETREAT TAPE SETS

Retreat tape sets consist of two or three 90-minute cassettes and contain the full text of Swamiji's lectures from the day-and-a-half Retreat weekends. [Three-tape sets are $25.00 plus $3.00 shipping; two-tape sets are $16.00 plus $3.00 shipping.]

Swamiji speaking at Retreat weekends, during the Sunday question and answer programs, and in individual talks – these audio recordings are the next best thing to being there!

STRATEGIES for LIBERATION

November 1986 – $25

What are the qualities of a good student? Where should we focus our effort – what strategies can we employ in our quest for Truth? How does this relate to the role of the teacher? How can we recognize a real teacher? Also included are three brief guided meditations, stories about Rudi and Nityananda, and a detailed discussion of the *upayas*, the three classical sets of strategies for personal evolvement. This portion of the talk appears as the lead article in this issue (see page 4). The set ends with Swamiji responding to questions from the audience.

PRATYABHIJNAHRDAYAM

May 1986 – $25

The ***Pratyabhijnahrdayam*** is one of the foundation texts of Kashmir Shaivism, dating from the 10th century. The phrase can be translated as the "essence of recognition," and in this program Swamiji builds on the sutras of the text to answer the questions: Who am I? What is my source? What is this truth I am to recognize, and why have I forgotten it? How does the One becomes many? And further, how is this universal process reflected in the individual process of a human life? This leads to a fine elucidation of the connection between our practice of kundalini yoga and that recognition.

OUR PRACTICE

February 1986 – $25

An excellent overview of philosophy and practice that addresses the key

question: What gives value to our life? There are no guarantees on the material level, but we *can* overcome suffering by cultivating the awareness of the power of Life inside us. There are two aspects to this cultivation: our techniques and practices, and our relationship with the teacher. These practices don't lead to an idealogy; the nature of your understanding of the Self can only be felt and experienced. The teacher is a point of access to the creative energy that is the Self. Swamiji also discusses yoga and the chakras, in addition to providing guided meditations. Questions focus on practical issues of effort, faith, pain and guilt, the wish to grow, and desire.

THE SELF

November 1985 – $25

What if the truth is exactly the opposite of what Descartes summarized as "I think, therefore I am?" If we accept that pure consciousness is the essence of our inner Self and all that is, what about biology – what Swamiji calls the "biological imperatives" of eating and reproducing? What is the connection between biology and breath? Between mind/emotion and kundalini? Why do most people seem to live only on the level of simple biology? Direct, straighforward discussion of the total interpenetration of spiritual and daily living, this set is highlighted by Swamiji's most thoroughly articulated guided meditations, which were the basis for the article "Breath, Chakras, Flow, and Presence" in the May, 1986 issue of *Rudra*.

THE TEACHER

July 1985 – $16

The texts say "the Guru is the means." In this powerful program, Swamiji discusses what a teacher is, why a serious spiritual student needs one, how the teacher functions and serves, and how to use your connection by tuning into it and making the effort to use what you get very well. Having a teacher is not being identified with a person; it's an opportunity to cultivate a perfect relationship and to really understand what love is. Many great, seldom-heard stories of Nityananda and Rudi show how the immanent and transcendent co-exist. This process is not free; the cost is our own effort, our own desire and our own willingness to work hard and to serve. "No true teacher is going to give you *the* answer – you have to find it yourself through your own inner search."

MANTRA

April 1984 – $25

This amazing program takes on the very sophisticated and subtle study of the science of mantra and makes it clear and straightforward. Beginning with a discussion of vibration, *spanda*, and mantra in the tantric tradition of Kashmir Shaivism, Swamiji addresses such questions as: the relationship between mantra and kundalini, the significance of the Sanskrit alphabet in terms of mantra study, the relationship between the biblical Word and mantra. Also includes: careful instruction in the practice of mantra, with specific instruction in the "Hamsa" mantra and another special mantra, as well as discussion of chakras, pranavas, and esoteric practices associated with the upayas of the Shiva Sutras.

TAPE of the MONTH CLUB

By joining the Tape of the Month Club, you can be assured of staying in touch with Swamiji's ongoing teachings for a full year. Each month brings you a new tape; some are reproductions of a full 90-minute Sunday question and answer program – these talks are always full of lively discussions about a wide range of topics; they may deal with specific issues that arise during our daily lives, like how to deal with tension; they may take us through a guided meditation; or they may explain some technical facet of the science of yoga, such as mantra. In other months, your tape may consist of a number of shorter talks that Swamiji has given in the evenings following kundalini yoga class. These evening talks are rare, but they are always special – an in-depth exposition of real issues, often in striking new language. Tape of the Month is a collection of the best. Cost of TOTM is $126/year (*$102/year for Institute members*). Shipping is included. Payment can be:

☐ 1 payment of $126 *($102 for members)*
☐ 3 payments of $42 *($34 for members)*
☐ 6 payments of $21 *($17 for members)*

TO ORDER, write or phone: Rudra Press, P.O. Box 1973, Cambridge, MA 02138, (617) 576-3394. ■

NITYANANDA INSTITUTE EVENTS

Dedicated to the active practice of a spiritual life, the Nityananda Institute offers a broad range of programs for members, friends, and people in the community.

ONGOING PROGRAMS

▶ Sunday Morning Public Programs
9:30 to 11:00 a.m.

An informal program of questions and discussion with Swami Chetanananda, students, and guests. Free of charge and open to the public.

▶ Meditation Classes

Nityananda Institute members sit together in meditation twice daily. There are two levels of meditation classes ("meditation" and "kundalini yoga class"), each with a required Introduction.

- **Introduction to Meditation**
  One-hour session teaching basic techniques for meditation as practiced at the Institute.
- **Introduction to Kundalini Yoga**
  Three-hour advanced workshop (prerequisite: Introduction to Meditation) focusing on specific techniques of kundalini yoga practice in the context of the philosophy and traditions of the Trika system. Emphasis is on the role of the teacher.

▶ Hatha Yoga Classes

Classical hatha yoga combines physical exercise, breath awareness, and concentration to facilitate the balance between mind and body and prepare the student for meditation. Four levels of classes are taught in eight-week blocks by certified instructors. (Next series begins week of May 11.)

SPECIAL PROGRAMS

▶ Quarterly Retreat Weekends

Special times for extended contact with the inner Self, these day-and-a-half programs provide an in-depth experience in meditation and kundalini yoga. Talks by Institute members, chanting, meditation, instruction by Swami Chetanananda, and *darshan* (individual contact with Swamiji) are all incorporated into the program.

Upcoming 1987 Cambridge Weekend Retreats:

- May 30-31
- July 25-26
- September 26-27
- November 28-29

▶ Hatha Yoga Workshop

- **Hips, Knees and Ankles:**
  Understanding and Developing Strength and Flexibility
  April 11, 1987

  Through discussion, slides, written materials, and asana class, you will learn about the joints of the hips, knees, and ankles. Focus is on developing strength and flexibility in these areas to help you advance your hatha practice.

For more information, write or call our offices: Nityananda Institute, P.O. Box 1973, Cambridge, MA 02238 (617) 497-6263

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